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4. — Η ΠΡΟΟΔΟΣ ΤΟΥ ΧΡΙΣΤΙΑΝΟΥ ΑΠΟΔΗΜΟΥΝΤΟΣ ΑΠΟ ΤΟΥ ΚΟΣΜΟΥ ΤΟΥΤΟΥ ΕΙΣ ΤΟΝ ΜΕΛΛΟΝΤΑ. ΕΝ ΕΙΔΕΙ ΕΝΥΠΝΙΟΥ. ΥΠΟ ΙΩΑΝΝΟΥ ΒΟΥΝΙΑΝΟΥ. Ἐν Ἀθήναις, ἐκ τοῦ Τυπογραφείου Ν. Ἀγγελίδου, Ὅδὸς Ἐρμού παρὰ τῇ Καπνικαρέᾳ. 1854.

The Progress of the Christian Pilgrim from this World to that which is to come ; under the Similitude of a Dream. By JOHN BUNYAN. Athens: From the Press of N. Angelides. 1854.

It is a singular destiny which has befallen the son of the Tinker of Elstow. His humble origin, his vicious youth, his conversion, his Christian life, and the sufferings and persecutions by which it was marked, form of themselves a history of extraordinary interest. The wonderful genius with which he was endowed has made the influence of his name and character immortal. The tale of the Pilgrim's Progress has had more readers among those who speak the English language than any other uninspired book. It is the delight of childhood, as a story of adventure, and hairbreadth escapes, and final triumph, not less attractive than the best tales of chivalry. Persons of mature years read it for the story, the allegory, and the lessons of Christian life. The unlearned find in its homely and practical style a manner level to their comprehension, and matter of deep import to their spiritual welfare. The learned find that same homely style so free from vulgarity, and so penetrated with the kindling force of genius and imagination, that they hang over its pages of vivid narrative and picturesque description and ingenious allegory with an admiration that never tires.

But Bunyan himself, dreamer as he was, and the greatest lover of Bunyan, believing him one of the greatest minds the world has produced, could scarcely have anticipated that the Pilgrim's Progress would ever be translated into the language of Hellas. Yet so it is. We have it now in excellent Greek, published in Athens, from the press of an Athenian printer, in the street of Hermes. The translation was made by a native Greek, under the eye of the Rev. Mr. Buell, of the Baptist Mission, a gentleman well known in Greece, and to all travellers in Greece, as an able man, and a most devoted laborer in the field which he has been called to cultivate. His command of the Greek language is almost that of a native. He speaks and writes it with fluency and elegance, and preaches in it to the acceptance of Hellenic hearers. We regret to learn that failing health has compelled him recently to quit his post for a time. When the French and English army of occupation took possession of the Peiræus and Athens last summer, the peaceful dwelling of Mr. Buell was seized to furnish lodg-

ings for some of the officers, and since then Mr. Buell has gone to Malta. But now that the military gentlemen have been called to scenes of more active operations than that of turning a Christian missionary and his amiable and accomplished wife out of their peaceful and happy home, we hope that the good people of the Peiræus and Athens will soon welcome back its former tenants, and that they will have a vivid perception of the difference to them between the soldiers of France and the soldier of the Cross.

This translation has been very skilfully executed; and, passing under the critical revision of Mr. Buell, it may be relied upon for entire fidelity to the original. It is not only a faithful transcript of the English, but an excellent specimen of the Greek as now spoken and written by educated people, as taught in the schools, heard in cultivated society, and listened to from the pulpit and the professor's chair in Greece. The very peculiarities of Bunyan's home-bred style, and the significant names of the characters in the story, are admirably preserved; and this, we think, is not only a good test of the conscientious fidelity of the translator, but of the flexibility and resources of expression which still, as in ancient times, are characteristic of the language of Greece. My Lord Turn-about, my Lord Time-server, my Lord Fair-speech, Mr. Smooth-man, Mr. Facing-both-ways, Mr. Any-thing, and "the parson of our parish, Mr. Two-tongues," bear the excellent names of *ὁ Εὐγενὴς Εὐμετάβολος*, *ὁ Εὐγενὴς Καιροσκόπος*, *ὁ Εὐγενὴς Χρηστολόγος*, *ὁ Κύριος Γλυκολόγος*, *ὁ Κύριος Διπρόσωπος*, *ὁ Κύριος Ἀλλοπρόσαλλος*, and *ὁ ἐφημέριος τῆς ἐνορίας μας*, *Κύριος Δίγλωσσος*. Mr. Vain-confidence is *ὁ Ματαιοθαρήρης*; Giant Despair is *ὁ Γίγας Ἀπελπιστής*, and his wife Diffidence is *Δυσπιστία*; the Delectable Mountains are *τὰ Τερπνὰ Ὅρη*; Giant Slay-good is *ὁ Γίγας Ἀγαθοκτόνος*; Vanity Fair is *ἡ Ματαιοπανήγυρις*; Dare-not-lie is *Φυγοψευδής*; Stand-fast is *Εὐσταθής*; Father Honest is *Γερο-Τίμιος*; and Madam Bubble is most expressively denominated *ἡ Πομφόλυξ*. These examples will show how admirably adapted the Greek language is to reproduce the entire spirit of Bunyan's allegory, and how adroitly the translators have availed themselves of its capabilities. We know something of the intellectual eagerness of the Hellenic youth; and we cannot doubt that by this time the Pilgrim's Progress is found, not only in the cottages of Attica, but in every hut on the slopes of Parnassus and Helicon, and in the humble habitations built upon the ruined splendors of prophetic Delphi.

We quote a few sentences of the English, and then the translation, as a specimen of the general style.

"Then said Christian to his fellow, Now I call to remembrance that which was told me of a thing that happened to a good man hereabout. The name of the man was Little-Faith; but a good man, and he dwelt in the town of Sincere.

The thing was this. At the entering in at this passage, there comes down from Broadway-gate a lane called Dead-man's-lane ; so called because of the murders that are commonly done there ; and this Little-Faith going on pilgrimage, as we do now, chanced to sit down there and sleep. Now there happened at that time to come down the lane from Broadway-gate, three sturdy rogues, and their names were Faint-Heart, Mistrust, and Guilt, three brothers ; and they espying Little-Faith where he was, came galloping up with speed. Now the good man was just awaked from his sleep, and was getting up to go on his journey. So they came up all to him, and with threatening language bid him stand. At this Little-Faith looked as white as a sheet, and had neither power to fight nor fly. Then said Faint-Heart, ' Deliver thy purse ' ; but he making no haste to do it, (for he was loth to lose his money,) Mistrust ran up to him, and, thrusting his hand into his pocket, pulled out thence a bag of silver. Then he cried out, ' Thieves, Thieves ! ' With that, Guilt, with a great club that was in his hand, struck Little-Faith on the head, and with that blow felled him flat to the ground, where he lay bleeding as one that would bleed to death."

“ Εἶπε τότε ὁ Χριστιανὸς πρὸς τὸν σύντροφόν του, Τώρα ἐνθυμοῦμαι ὅτι ποτὲ ἤκουσα περὶ τοῦ συμβεβηκότος ἀγαθοῦ τινος ἀνδρὸς εἰς ταῦτα τὰ μέρη. Ὁνομάζετο οὗτος Ὀλιγόπιστος, ἀλλ’ ἦτο καλὸς ἄνθρωπος, καὶ κατόκει εἰς τὴν Εἰλικρινόπολιν. Παρὰ τὴν εἴσοδον τῆς ἀτραποῦ ταύτης καταβαίνει ἐκ τῆς Πλατείας Πύλης ἀτραπὸς τις καλουμένη Νεκροπάροδος, ἕνεκα τῶν ἐν αὐτῇ πραττομένων φόνων· συνέβη δὲ ὁ Ὀλιγόπιστος οὗτος ἀποδημῶν ὡς καὶ ἡμεῖς νῦν, νὰ καθίσῃ καὶ νὰ κοιμηθῇ ἐν αὐτῇ. Κατέβαινον τότε κατὰ συγκαίριαν ἐκ τῆς Πλατείας Πύλης τρεῖς πανούργοι, ὁ Δειλόκαρδος, ὁ Φιλύποπος καὶ ὁ Ἔνοχος, καὶ οἱ τρεῖς ἀδελφοὶ, οὔτινες ἰδόντες τὸν Ὀλιγόπιστον κοιμώμενον, τὸν ἐπλησίασαν καλπάζοντες ἐν τάχει, καθ’ ἣν στιγμήν οὗτος ἐγείρετο ἵνα ἀκολουθήσῃ τὴν ὁδοιορίαν του. Τὸν περιεκύκλωσαν ἅπαντες, καὶ μὲ ἀπειλητικοὺς λόγους τὸν προσέταξαν νὰ σταθῇ. Ἀφ’ οὗ ἤκουσεν ὁ Ὀλιγόπιστος τοῦτο, τὸ πρόσωπόν του ἐγεινεν ὡς πανίον, καὶ δὲν ἠδύνατο οὔτε νὰ ἀντισταθῇ οὔτε νὰ φύγῃ. Ὁ Δειλόκαρδος τότε, Χρήματα, τῷ λέγει. Ἐπειδὴ ὅμως ὁ Ὀλιγόπιστος ἐβράδυνε νὰ ἐκβάλῃ τὸ βαλάντιόν του, διότι ἐλυπείτο τὰ χρήματά του, ὁ Φιλύποπος τρέχων ἔχωσε τὴν χεῖρα εἰς τὸ θυλάκιόν του καὶ ἐξέβαλε σακκοῦλαν τινὰ μὲ χρήματα. Κλέπτει ! Κλέπτει ! ἐφώναξε τότε ὁ Ὀλιγόπιστος. Ἐν τούτοις ὁ Ἔνοχος μὲ τὸ μέγα αὐτοῦ ῥόπαλον, ἐκτύπησε τὸν Ὀλιγόπιστον εἰς τὴν κεφαλὴν, καὶ τὸν ἔρριψε κατὰ γῆς πρηνῇ, ὅπου ἔκειτο αἵματοκυλισμένος καὶ κινδυνεύων ν’ ἀποθάνῃ.”

5.—1. *Life Scenes of the Messiah.* By Rev. RUFUS W. CLARK. Boston: John P. Jewett & Co. 1855. 12mo. pp. 330.

2. *Romanism in America.* By Rev. RUFUS W. CLARK. Boston: S. K. Whipple & Co. 1855. 12mo. pp. 271.

Mr. CLARK has precisely the qualities of head and heart adapted to make him a *popular* writer in the best sense of the term, that is, not